

The Commons

A Monthly Record Devoted to Aspects of Life and Labor from the Settlemen^t Point of View.

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The Future Church.

Doubtless his Church will be no hospital
For superannuate forms and mumping shams,
No parlor where men issue policies
Of life-assurance on the Eternal Mind,
Nor his religion but an ambulance
To fetch life's wounded and malingeringers in,
Scorned by the strong; yet he, unconscious heir
To the influence sweet of Athens and of Rome
And old Judea's gift of sacred fire,
Spite of himself shall surely learn to know
And worship some ideal of himself,
Some divine thing, large-hearted, brotherly,
Not nice in trifles, a soft creditor,
Pleased with his world, and hating only cant.
And, if his Church be doubtful, it is sure
That, in a world, made for whatever else,
Not made for mere enjoyment, In a world
Of toil but half requited, or, at best,
Paid in some futile currency of breath,
A world of incompleteness sorrow swift
And consolation laggard, whatsoe'er
The form of building or the creed professed,
The Cross, bold tie of shame to homage turned,
Of an unfinished life that sways the world,
Shall tower as sovereign emblem over all.

—James Russell Lowell.

WHAT THE SOCIAL MOVEMENT MAY NOT FAIRLY EXPECT FROM HISTORIC CHRISTIANITY.

BY RUSSELL J. WILBUR, HEAD-WORKER NORTHERN
WESTERN UNIVERSITY SETTLEMENT.

Everyone who is interested in social progress would feel it to be a great gain I am sure and a happy omen if a more cordial understanding existed between those who in whatever measure are representatives of the social movement and the clergy of the Roman Catholic, Lutheran, and other more or less conservative and dogmatic churches. The need of such friendly understanding and of the co-operation which would be its inevitable accompaniment is deeply felt surely by very many or nearly all settlement workers.

Every practical matter such as this really involves and finally resolves itself into the consideration of certain fundamental principles, and a treatment of those principles in a

short space is bound to appear somewhat abstract, academic and doctrinaire. If the present short article is faulty in that respect, the writer asks his readers' indulgence, and assures them that he is both restricted in time and space and confident that those who read THE COMMONS are more than able both to illustrate concretely for themselves the principles discussed and to apply them practically if they are theoretically convincing and valid.

It is well to remind ourselves at the outset that we are not trying to find out what the Social Movement may not fairly expect from modern Liberal Christianity from the religion of Harnack and the Ritschians, or to take more popular and accessible exponents, the religion of Lyman Abbott and President Hyde. By their own professions the Social Movement may expect everything from them, for in their systems the lines of religious duty and privilege are practically coincident with the lines of social expediency and opportunity. Nor all the more are we asking what social workers may not expect from those even less theologically-minded persons whose religion is professedly social "morality touched with emotion" and for whom true theology is simply sociology suffused with sentiment.

We are trying to find out what we may not expect from those who still believe the Bible to be the Word of God in a unique, peculiar and exclusive sense, inspired not only in a supreme degree but with an absolutely unique kind of inspiration. Such a belief has been the one common characteristic of anything which may fairly lay claim to be a form of the religion which nineteen centuries have known.

We are not assuming in this short paper that Historic Christianity is either truer or more false to the mind of Christ than modern Liberal Christianity. It might very well be for the purposes of our modest investigation that the religion of Jesus was corrupted by Peter, Paul, and John and rediscovered by the historical sense and critical method of the nineteenth century. We are simply concerned with the fact that dogmatic Christianity is still an immense force in the world, that very many

excellent people who might be—many of them are—socially very useful, are devoted to their religion above all things, and that it is desirable to secure their sympathy and co-operation as far as possible in the activities of the social movement. The writer is convinced that this very desirable end may be attained most easily if we try to understand dogmatic Christianity and do not expect and demand from it in the name of religion an abandonment of its own principles and surrender of its own position.

In the first place we must not expect consistent adherents of Historic Christianity to abandon their dominant and peremptory "other worldliness." We have only to read our New Testament through—not merely our favorite passages—to see that it everywhere assumes that man's primary and ultimate concern is with an Infinite and Eternal Person who transcends all the manifestations of His immanence in this present world and who calls us to spend an everlasting future with Him—a future which cannot be prepared for merely by ignoring it or taking it for granted and turning our attention away from it to the more obvious demands, however just and valid in their own degree, of this present world.

We may think that this "other worldliness," is anti-social—many opponents of Historic Christianity have thought so from the days of Celsus to the days of Comte—but it is at any rate derived from the New Testament. Surely we have to admit that the New Testament conception of "saving one's soul" or one's "life" transcends the most complete conception of self-culture, however rich and harmonious, combined with the most thoroughgoing altruism. Old-fashioned Christians cannot abandon their "other worldliness" without abandoning their belief in the correctness and finality of the teaching of Scripture.

It is true that Christianity is essentially social, it is the Gospel of a Kingdom. But the Founder of Christianity said that His kingdom was not of this world, nor does Scripture contemplate that it will ever be set up here until after a supernatural cataclysm. In the light of these Bible principles the Church must ever regard her primary business as the gathering of men into a kingdom which can never be realized in the present order, and she must ever regard what we call Christian civilization as a mere by-product and side issue of Christianity, which is bound to grow and progress as far as large numbers of men lead consistent Christian lives, but which cannot be the main concern either of the Church and her ministers or

of individual Christians as such. It may be said that this introduces a certain dualism into thought and life, and that the modern world hates dualism and is enthusiastically monistic. This is true. I am merely concerned to point out that Scripture is 'dualistic,' even to the point of suggesting that the Evil One has a certain claim over the "present world" or at least did have it until the accomplishment of the redemptive work of Christ. There is a certain dualism even in Christ's own words which so sharply distinguish between "the things which are God's" and "the things which are Caesar's." Every reader of the New Testament must have been struck with the sharp antithesis which is everywhere made between the Church and the World. "Be not conformed to this world" says S. Paul; "whosoever will be the friend of this world" says S. James, "is the enemy of God." "Love not the world neither the things that are in the world" says S. John, "if any man love the world the love of the Father is not in him." Such language is not adequately interpreted if it is taken as directed merely against selfishness. It is just as bad from the Bible standpoint to "love the world" for others as to love it for one's self, to love it collectively as individually, to love it altruistically as egoistically.

The truth is that the Bible and Historical Christianity everywhere assume that man is created for two distinct and separate ends, a natural and supernatural end, and also that the attainment of the natural end is always to be subordinated to the attainment of the supernatural end which is of primary and supreme importance. Taking men individually their natural end is self-culture, the harmonious and perfect development of all the natural powers and gifts of the self; taking men collectively their natural end is the perfection of that splendid thing we call civilization, which has been defined as "the perfect humanization of man in society." On the other hand, taking men individually their supernatural end is the salvation of their souls (whatever that may mean) and collectively the consummation of the supernal Kingdom of Heaven. According to the view of historical Christian philosophy be the philosopher Calvin or Aquinas we are placed in the sphere of nature, reason, the State and cosmic law for the attainment of our natural end, and for the attainment of our supernatural end, in the sphere of grace as transcending nature, faith as transcending reason, the Church as transcending the State, and miracle as transcending cosmic law. We are

not saying that such a view is true, we are not saying that it is congenial to the modern mind but we are saying that it has been the view more or less explicitly of organized Christianity for nineteen hundred years, and that it is the view implied in the New Testament taken as a whole. It is the view which underlies the distinction between sacred and secular so distasteful to most of the best men and women engaged in the social movement, but so indispensable to the consistent adherent of old-fashioned Christianity. It is the ground of that incorrigible "other worldliness" often apparently at least so anti-social.

In view then of what we have just considered we cannot ask the Church to make the advancement of civilization her first work, her chief anxiety. It is not fair to expect her to stultify herself. All we can fairly ask is that she be true to her own principle that "every good and perfect gift is from above and cometh down from the Father of Lights," the gifts of civilization included, and that she teach her children to use and develop the gifts of civilization for all they are worth, though we must not be impatient if she take the tone of S. Paul, saying, "Covet earnestly the best gifts; and yet show I unto you a more excellent way." We have no right to be irritated if she keeps repeating "The things which are seen are temporal, the things which are unseen are eternal" and we have no right to be angry if at certain times and seasons when the world clamors for works of physical or political healing the Church like her Founder in like circumstances is withdrawn upon the mountain top conversing with Moses and Elias, spending a season in vigil or meditation, or quietly training in retirement her elect disciples.

For instance many persons regard the greatest evil of the day as wage-slavery, and they think the Church inconsistent with her own principles because she does not directly attack it. Do they remember that literal slavery was incomparably the most crying evil of the Graeco-Roman civilization into which the Church was born, and yet that the New Testament contains not one word either explicitly or by unmistakable implication against it. Nay more S. Paul sends back Onesimus a slave to Philemon his owner, bidding Philemon cherish him as a brother, but not so much as hinting that the whole relationship of master to chattel was wrong in itself.

Quite as striking as Historic Christianity's "other worldliness" is its scale of value for estimating the difference between good external

works and the internal condition of the individual soul.

"The Church regards this world, and all that is in it, as a mere shadow, as dust and ashes; compared with the value of one single soul. She holds that unless she can, in her own way, do good to souls it is no use her doing anything; she holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, though it harmed no one, or steal one poor farthing without excuse. She considers the action of this world and the action of the soul as simply incommensurate, viewed in their respective spheres; she would rather save the soul of one single wild bandit of Calabria, or whining beggar of Palermo, than draw a hundred lines of railroad through the length and breadth of Italy, or carry out a sanitary reform, in its fullest details, in every city of Sicily, except so far as these great national works tended to some spiritual good beyond them."

So spoke Cardinal Newman for the Roman Catholic Church, nor would Moody or Spurgeon differ in principle or in general substance from him, and the three may surely be allowed to speak for Historic Christianity.

It is plain then to us who are interested so deeply in the social movement that we may hope for the co-operation of religious people such as these only so far as we can unmistakably prove to them that our activities tend to some spiritual good beyond their own immediate ends, some good that perchance may last when the earth has melted with fervent heat and the heavens rolled up like a scroll.

At least we may be sure that we may not fairly expect the present day representatives of the Christianity of history, if they remain true to their own principles, to regard the social movement as of supreme importance for religion. Some of us may think that this conclusion amounts to a demonstration that those principles are wrong, but it at least relieves us of the painful necessity of regarding our old-fashioned Christian brethren as men who are false to the religion they profess.

"The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him."—Lincoln.

THE SOCIAL ASPECTS OF PRATT INSTITUTE WORK.

BY CAROLINE B. WEEKS,
Registrar Pratt Institute.

As an educational institution, Pratt Institute differs radically from the type of school which went before it and differs, also, from its contemporaries in that it is the product of an individual and personal experience, rather than the development of any generally accepted theory of education.

Charles Pratt, its founder, was a self-made man, and the work was well done. The circumstances of his life were such that, with the exception of one year of study at Wilbraham Academy, he had no opportunity for definite school work, after he was fourteen years old. He was industrious, thrifty, observing, and ambitious. His earnings,—over and above the amount needed to meet his own living expenses and to contribute to the family needs,—were either saved or expended for good books. He was not an omnivorous reader, but he read thoroughly the best literature that came his way, and made it his own. The books in the library which he began to collect as a boy and to which he added constantly, during his lifetime, were his tools: and he used them with marked skill.

His life was the rich reward of a long series of right choices. When there was the opportunity to waste or to use time; he chose to use it. When there was the temptation to disregard a chance for self-improvement, he chose to regard it. By industry, fidelity to his work and to his employer, and by thrift he advanced himself rapidly. He was the man to understand and grasp the opportune moment, and, at a time when in the business history of the United States it was especially true that wealth was easily made and easily lost, it was not to be wondered at that he accumulated a large fortune.

His altered circumstances never made any change in his attitude toward life or toward people. He met with his ready sympathy all young men and women and especially those who were struggling to get an education as he had struggled; and, when his financial position warranted it, he determined to endow a school which should meet their needs. He realized that it would be impossible to give assistance along all lines of work, and, as his keenest interest was in the world's hand-workers, he confined his scheme to technical and industrial education in its broadest interpretation.

PLANNED FOR THE AVERAGE MAN.

He planned to organize courses of study which could be entered upon by men who had not had the opportunities for much formal preparation; and he intended to have these courses so taught that such men could get something out of them.

His was a very simple pedagogical theory, which, briefly stated, was this:

Show men *how* to do something, and insist that they do it as well, as honestly, as economically, and as beautifully as it can be done. This rule covers the conduct of all shop work.

Show men *why* certain definite combinations of effort and material always secure certain definite results; and insist that they grasp these simple fundamental principles and apply them for themselves. This rule covers the conduct of all the scientific and theoretical work that underlies the practical work.

He put into his original plan his enthusiasm, his sound judgment, his common sense, and the results of his practical experience as a mechanic and as a business man.

In the year 1887, ground was broken for the buildings which were to contain the school. They were constructed substantially, but plainly, with the thought that, if the enterprise did not succeed, they could be used for factory purposes.

When the work was completed, Mr. Pratt opened an office on the first floor of the main building and let the public come in and register for such work as it wanted. After which, he formed classes, so far as it was possible to do so, according to this registration.

FROM 14 TO 3485 STUDENTS.

Only fourteen students made their appearance on the first day, and it was with a feeling of disappointment and anxiety that the head instructor reported the small attendance to Mr. Pratt. "Excellent, excellent," he is reported to have exclaimed. "Do the *absolutely square thing* by them, and we shall have twenty-eight by the end of next week."

On such a basis and out of such an experience Pratt Institute began life sixteen years ago. Since then, it has carried out the policy of its founder and has never started work which did not meet some real demand; and it has never undertaken work which it did not do thoroughly and well.

The result has been an increase in apprecia-

tion on the part of the public, as is shown by the growth in the enrollment, during the sixteen years of its existence, from 14 to 3485 students.

SEVEN DEPARTMENTS.

After various experiments,—Mr. Pratt was never afraid to "try" things and never unwilling to own himself in the wrong;—the Institute work has settled down to the activities of seven departments:—

- A High School, offering manual training in addition to the usual subjects of an academic course.
- A Department of Fine Arts, offering a normal course in art and manual training, as well as instruction in architecture, design, clay-modeling, wood carving, art metal work, drawing, painting, and composition.
- A Department of Domestic Art, offering a normal course; professional training in dressmaking, millinery, sewing, art needlework, and costume design; and supplementary work for home use in dressmaking, millinery, sewing, and art needlework.
- A Department of Domestic Science, offering a normal course; professional training for housekeepers and dietitians; and supplementary work for home use in cookery, serving, and laundry work.
- A Department of Science and Technology, offering full-time day courses in steam and machine design and applied electricity; evening technical courses in physics, chemistry, mechanism, steam and the steam engine, applied electricity, mechanical drawing, and strength of materials; and evening trade courses in carpentry, plumbing, machine-shop practice, fresco painting, and sign painting.
- A Department of Libraries, offering a course in library economy, and conducting a free circulating and reference library.
- A Department of Kindergartens, offering a normal course and conducting a model kindergarten.

The school hours are long and work is conducted continuously during five days a week and on Saturday morning, with evening classes from October to April.

The courses offered appeal to everyone. The

Institute is the most cosmopolitan place in the world, since no questions are asked of an applicant, save whether his character be good and his ability and training equal to the work in hand.

INDUSTRIAL AND SOCIAL IDEAL.

Recognizing the position of machinery in the industrial world, Mr. Pratt still emphasized the value of the workman. He believed that in his development and increased skill was to be found the hope of the future. He was confident that the drudgery of most tasks could be turned to enjoyment by an efficient worker, and he had the work of the Institute conducted in such a way as to reveal to the students the possibilities for development, service, and real culture which lie in the most commonplace tasks. He believed that much of the thoughtlessness of the employer came from ignorance of conditions, and he thought that the same shop and laboratory which opened a new world to the workman would reveal to his employer the possibilities and the limitations of labor; and that, working thus together, some real advance toward social and industrial betterment would be made.

He opened a school where such conditions for work could prevail and waited for results. He never forced a situation, he never attempted to solve a specific social or industrial problem, he simply gave a chance to men who were willing to work out their own salvation and to help toward the working out of the salvation of the community.

DEMOCRACY IN EDUCATION.

From time to time, there are signs that the leaven is working. An attractive young girl in one of the day classes in laundry work stopped in the office on her way out of the building to declare that she was going home to rip all the double ruffles off her petticoats. "I never knew until to-day," she said, putting her hand on her back to cover the "area of pain," "what it meant to iron one of them, and never, as long as I live, will I ask a woman to do such a piece of work for me!"

Complaint was made, one fall, by an art student who was rather proud of her claims to social distinction, that the easel of a young colored woman had been placed next to hers in the studio. No attention was paid to the complaint, other than to give the girl a little friendly advice. Later in the spring, the person to whom the complaint was made was showing the building to some guests and came with them into the room where the two women were

working. Stopping beside the chair of the one who had made the objection, she commented upon her noticeable improvement in color work. "Yes, it is better," was the response, "but it isn't half as good as Miss S.'s," indicating the colored girl by her side. "Do you suppose I shall ever do such work as that?" All differences between them had been forgotten in their wholesome competition in work which they both loved and understood.

She was a very little lady with scarce ten summers to her credit, and she and her mother joined the same afternoon class in basketry. "I think Pratt is the best school," she is reported to have said, "because you can be in the same class with your mother, and sometimes the teacher likes your work better than she does hers."

RESISTS ARISTOCRATIC TENDENCIES.

When it came to the development of the technical work for men, Mr. Pratt remained true to his convictions. Great as was the temptation to invade the realm of advanced technological training, he resisted and the Institute Trustees have continued to resist. The entrance requirements for the admirable courses in architecture, steam and machine design, and applied electricity have been kept simple. An applicant must be at least seventeen years of age and must be able to pass an examination in arithmetic,—proving that he has an *available* knowledge of the subject; and an examination in English grammar. Such conditions are essential to the conduct of the course, but are not so difficult but that they can be met by any boy who is forced to leave school early to go to work, provided he has sufficient ambition to study by himself or to enter one of the city night schools. Then, too, the length of these courses is not prohibitory. They cover but two years of work, and many a man, who could not stop work for the four years required to take an engineering course in one of the colleges, can take two years out of a busy life in consideration of the bettered condition in which he will find himself, after he has completed his course.

WORKING MEN STUDENTS.

Some men have been able to do the work, even while carrying on some regular occupation. A student in one of the evening classes in architectural drawing, who showed especial ability in his work, was advised to enter the day course in architecture, since it offered more opportunities than could be offered by evening work. After a day or two of deliberation, he accepted the advice, and the transfer was made. The man was a good student and

his improvement was rapid. One night, during the latter part of the second-year of his course, one of the Institute teachers, returning to Brooklyn on a late bridge train, recognized the motor-man on the train as the student referred to. In the talk which they had together, the instructor discovered that the man had been employed on the bridge and had taken up evening work in architectural drawing with the hope of working himself into some better position. The recognition of his ability on the part of his instructors pleased and encouraged him; and, because he could not afford to give up work, on account of his family, he arranged to be transferred to night service, in order to get the advantages of the day course. For almost two years he had been doing the work of two men without mention of the fact, and grateful only to find that his health was holding out and that he was able to do good work under such a strain. A well-paying position of responsibility with a New York firm is now his adequate reward.

During the last week, a man has applied for entrance to the electrical course, who has night work on a New York paper. His school work will last from nine o'clock in the morning until half-past four in the afternoon. His work on the paper lasts from six o'clock, in the evening, until two o'clock the next morning.

A PRACTICAL UNION OF HEAD AND HAND.

The three technical courses for men, above referred to, are eminently practical and have a direct bearing on the work which they are fitting students to do. The practical work is done directly in well-equipped shops, and the supplementary work in science and mathematics is presented from the standpoint of its connection with the practical work, and is taught in such a way as to be immediately available. No text books in either mathematics or science thoroughly meet the needs of these students, and several series of lesson sheets have been prepared by the instructors for these classes to use in connection with reference books.

The wonderfully definite, simple, and brief presentation of these various fields of work has made the courses attractive to another class of men from that for which they were primarily intended. One or two men with college training have already been enrolled in these classes with the idea that such a course would take the place of a number of years of practical experience and would make their college work in the sciences more valuable by making it more available. And it looks as though these courses, too, would become a common

meeting ground for men of different conditions, different view-points, and different aims, who, nevertheless, can find in the work as given a great deal to meet their different needs.

The attitude of the Institute toward the community has always been that of a helper. If a person has in mind the building of an industrial school, he comes to Pratt Institute for help in planning his courses of study and in designing and equipping his buildings; and the assistance is always gladly and freely given. If a school wants technical teachers, Pratt Institute is called upon to furnish them. In fact, there are very few wants which the Institute may not be called upon to supply, as the following letter would indicate:—

July 8, 1903.

Pratt Institute:

Gentlemen—Please send me immediately a good Chinese cook. If you cannot supply one, tell me where one can be found.

Very truly yours,

Though the Institute was inadequate to meet the demand for the cook, it was equal to supplying the address of a place where such a person "could be found."

Pratt Institute is not especially remarkable or wonderful as an educational institution. It fails often to meet the ideas of many of the great educational thinkers. It hastens too slowly to suit the more radical reformers. It is simply a place where everyone is given a "chance"; and those who know it best and believe in it most have faith that its cordial, honest, helping hand is doing more than any one school's share in helping to bring about the world's redemption.

To make Cities—that is what we are here for. To make good Cities—that is for the present hour the main work of Christianity. For the City is strategic. It makes the towns; the towns make the villages; the villages make the Country. He who makes the City makes the world.—*Henry Drummond.*

If anyone wishes to know what he can do to help on the work of God in the world, let him make a City, or a street, or a house of a City. Men complain of the indefiniteness of religion. There are thousands ready in their humble measure to offer some personal service for the good of men, but they do not know where to begin. Let me tell you where to begin—where Christ told His disciples to begin, at the nearest City.—*Henry Drummond.*

THE COMMONS

COLLEGE SETTLEMENTS ASSOCIATION.

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THE SOUTH PARK SETTLEMENT, SAN FRANCISCO.

BY KATHERINE COMAN.

The material equipment of the San Francisco Settlement seems all that could be desired. Two four-story brick houses thrown together afford commodious residents' quarters. The space of the back-gardens is filled in by the Shaw gymnasium. The basement of the whole establishment has been converted into child's and class-rooms and work-shops, well-lighted and airy. The houses were remodeled and furnished and given to the Settlement by Mrs. Phoebe A. Hearst, a woman whose wise philanthropies are known from the Pacific to the Atlantic.

The Settlement neighborhood is surprisingly pleasant. South Park is a tree shaded square, flanked by substantial-looking houses. A few blocks away there are foul alleys and rear tenements where dirt and disease run riot, but less than twenty-five years ago this sunny square was a fashionable residence quarter, and though most of the old mansions are now occupied as lodging houses, there is little to suggest the need of settlement work. The ruddy-cheeked boys who preempt street and sidewalk as a playground give evidence of full chest development, and the old man who brings his tidy

grandchildren to play on the lawn seems placidly content. The climate makes out-of-doors a pleasure the year round and relieves city life of much of its sordid discomfort. There is no severe cold, no coal smoke, and but little rain.

THE CITY SETTING.

San Francisco is in the heyday of prosperity. The Golden State is the principal American port on "the world sea of the future." Business enterprises multiply with unexampled ease. Work is abundant and wages good. The metropolis of the Pacific Coast is the paradise of the workingman. The men in blouses who board the street-cars night and morning are hale and hearty. The clerks and cashboys one encounters on the street have far more physical energy than can be found in the shops of eastern cities. There is little need of relief work except for the ne'er-do-well and the incapacitated. The function of the San Francisco Settlement differs in consequence from that forced upon social workers in the slums of older cities.

LEADERSHIP AND FUNCTIONS.

The head-worker, Miss Lucile Eaves, is well-equipped for her task. A graduate of Stanford University and post graduate student and university extension lecturer of Chicago University, she spent two years as instructor in American history at Stanford University. Leaving at the time of the Ross embroilie, she entered upon this more direct form of social service. The work of the house includes the usual clubs and classes for boys and girls, men and women. The characteristic feature of these San Francisco clubs is that they are actually self-governing and to a considerable extent self-supporting. The training in self-respect and in regard for law is thought to be more important than any other element of success. Loyalty to the Settlement and its aims is another significant trait. Several of the clubs have contributed to the working equipment. A club of young women gave \$70 toward fittings for the cooking school, while a club of young men provided stage curtains and scenery for the gymnasium platform.

The Settlement further serves as a center for the social life of the neighborhood. A distinct effort is made to bring young men and young women together on terms of wholesome intimacy. The special feature of these neighborhood entertainments is the illustrated lecture. The house possesses two good stereopticons and hundreds of slides, most of them prepared by Miss Eaves and her residents. These women have a breezy western way of accom-

plishing the impossible. The day before my lecture on the labor problems in Hawaii, I happened to mention that I had with me interesting photographs of the cane-fields, etc. "We must have some slides," said Miss Eaves, and within twenty-four hours fifty were ready for the lantern. The residents have given careful attention to the art of story telling.

STORY TELLING AND LECTURES.

Every Sunday afternoon finds from one to two hundred eager little listeners seated in the gymnasium. The interest of the story is enhanced and its lessons emphasized by appropriate pictures. All the masters who have told stories with pencil and brush are brought into requisition. Animal stories are illustrated from Landseer and Seton Thompson. The joys and sorrows of childhood are bodied forth in Murillo's beggar-boys, Sir Joshua Reynolds' aristocratic maidens and Brown's street gamins. Madonnas and holy families and Dutch interiors picture to childish minds the spiritual meanings of family life. The stories are not merely entertaining. They follow a well-developed plan and purpose to train these young thinkers in the ethics of the home, the school, the playground and the larger community life. Biographical lectures are used with the older clubs as incentive to intelligent patriotism. Of equal significance is the course of historical lectures designed for adults. They aim to familiarize these raw citizens with the evolution of the new West. The following subjects indicate the plan of the course: "California Before the Coming of the Americans," "The Rush to the Gold Fields," "Life in the Forty-niner Mining Camps," "The Fur Trader in the History of the West," "The Cowboy in the History of the West," "The Buffalo in the History of the West." It is quite evident that Miss Eaves must have utilized her historical training in the preparation of subject-matter and illustrations.

TRADE UNION AND SETTLEMENT COOPERATION.

San Francisco is the stronghold of trade-unionism. Every skilled trade is fully organized and "collective bargaining" has reached a stage not elsewhere realized East or West. Politically as well as industrially, the working man has waxed exceeding strong. From the days of Dennis Kearney the labor vote has been of prime importance in the city and in the state. The need of the hour is for disinterested men and women with scientific training and sympathetic comprehension of the labor movement who will put their brains at the service

of the leaders. This Miss Eaves has undertaken to do. She is a regular contributor to the *Labor Clarion*, the official organ of the San Francisco Labor Council and State Federation of Labor. Her articles on the history of the typographical union, the pioneer labor organization of San Francisco, and on the legislative basis of the writ of injunction, are the fruit of much careful research. She met with the legislative committee of the Labor Council while they were preparing the measures for the last meeting of the State Legislature, and represented that body at Sacramento in the hearings on the Child Labor Bill, and assisted in preparing the arguments for other measures. Once a month the gymnasium, converted into a lecture room, is at the disposal of the labor unions. Last year's program shows an interesting series of addresses from labor leaders, lawyers, business men, etc., on various phases of the labor problem. Each address is followed by discussions, when diverse opinions are freely aired.

NEED FOR SOCIOLOGICAL INVESTIGATIONS.

The crying need of San Francisco is not higher wages or shorter hours, but intelligent public opinion. The Settlement should be a source of accurate and unsensational information as to child-labor, sweatshops, tenement-house conditions, etc., that may serve as basis for wise legislation, and, more important still, for the effective enforcement of existing laws. Miss Eaves has appealed for fellowship foundations sufficient to attract trained investigators to this interesting field. The value of such inquiries is so evident that the appeal cannot fail of response.

Thou art descending, O city of God; I see thee coming nearer and nearer. Tongues are dead; prophecies are dying; but charity is born. Our castles rise into the air and vanish; but love is bending lower every day. Man says, "Let us make a tower on earth which shall reach unto heaven"; but God says, "Let us make a tower in heaven which shall reach unto the earth." O descending city, O humanitarian city, O city for the outcast and forlorn, we hail thee, we greet thee, we meet thee! All the isles wait for thee—the lives riven from the main-land—the isolated, shunted, stranded lives. They sing a new song at thy coming, and the burden of its music is this, "He hath prepared for me a city."—*Matheson.*

"Revolutionize through the ballot-box."—Lincoln.

ASSOCIATION OF NEIGHBORHOOD WORKERS, NEW YORK CITY.

EDITED FOR THE ASSOCIATION BY

MARY KINGSBURY SIMKHOVITCH,

26 Jones Street, New York City.

A TENANT'S MANUAL.

"The Tenant's Manual," the first of a series of publications to be issued by Greenwich House, New York, is now in preparation.

The purpose of the pamphlet is to give in convenient form the substance of the laws and regulations of especial importance to those who live in tenement and apartment-houses. Information will be given as to the practical application of these laws and the organization of the departments and officers which enforce them, together with simple household directions as to sanitation and the care of sickness. A directory of savings and educational agencies, and of resources for recreation, will be added.

The table of contents as mapped out is suggestive:

I.—HEALTH.

Preventing the spread of infectious disease.

Care of children.

Pure food.

Sanitary conditions of houses.

Cleanliness of streets and public places.

II.—SAVINGS.

Penny provident stamp stations.

Savings banks.

III.—WHAT THE LAW IS,

In regard to

Dispossess.

Desertion and non-support.

Usury.

Instalment sales.

Child labor.

Hours and conditions of work for older persons.

Sweatshops.

MR. STRAUS'S ADDRESS BEFORE THE SUMMER SCHOOL.

The sixth session of the Summer School in Philanthropic Work is now in the second week of its course. Judging by the large registration, which has enabled group work to be attempted in certain fields (organized charity, child saving, etc.), judging by the representative coterie of lecturers and the brief but well-knit summary of the field which they are putting before the class, and judging by the spir-

ited discussions which, under the leadership of Dr. Brackett, have brought out such a deal of sound suggestion and graphic personal narrative of experience from a score of different sources—judging by these things, this year's session is to prove an excellent successor to those which have gone before.

HARTLEY HOUSE INCORPORATED.

Hartley House, which was founded in January of 1897, and has since been maintained by the New York Association for Improving the Condition of the Poor as one of its activities, is now entering upon an independent existence. It will be remembered that Hartley House is named for Robert M. Hartley, first general agent of the A. I. C. P. The association first rented the residence at 413 West Forty-fifth street in which the settlement was started, and afterward the late Marcellus Hartley acquired it and the two residences adjoining, building a gymnasium above the three houses and providing in all a very adequate equipment for a neighborhood center. Two of the buildings were deeded to the association by Mr. Hartley, the deeds of gift containing permission to sell with the restriction that the proceeds of the properties should constitute two funds to be known as the Robert M. Hartley fund and the Grace Hartley Stokes fund, the income of these two funds to be expended as the board of managers of the association should determine. Mr. Hartley's heirs, Mrs. George W. Jenkins and Marcellus Hartley Dodge, have now purchased the two buildings from the A. I. C. P., and Hartley House has been incorporated as a separate organization with the following board of trustees: Helen Hartley Jenkins, J. G. Phelps-Stokes, John Seeley Ward, Jr., Lilian D. Wald, Elizabeth S. Williams, Marcellus Hartley Dodge, Robert Hunter and Helen F. Greene, the latter, head-worker at Hartley House. Mrs. Jenkins and Mr. Dodge will continue the largest financial contributors. It will be noticed that the board, who are likewise the incorporators, are half of them practical settlement workers.

To be honest, to be kind, to earn a little and spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation, above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

THE STORY OF A WOMAN'S CLUB.

BY M. EMERETI COLEMAN.

A woman who had given much thought and study to social conditions once said, "I know of no existence outside prison walls which may so fittingly be described by the adjective 'colorless' as that of the wives and mothers in a crowded city center." Chicago Commons had celebrated its first anniversary before work for wives and mothers was successfully inaugurated. The neighborhood was cosmopolitan, the women burdened with home cares, there was a diversity of religious faiths and there was that wide chasm which divides the interests of the cultured and college-bred woman from those of her sister who literally was trained in nothing but the use of the implements of household industry.

In the face of such obstacles to unity and harmony of action, a meeting of the neighborhood women was called, and on December 5th thirteen met in the parlor of the old Commons, to consider the organizing of a club. Miss Mary McDowell told how helpful such an organization had been to the women meeting at the University of Chicago Settlement, and how it had grown from small beginnings. After several preliminary meetings the Chicago Commons Woman's Club was organized January 13, 1896. Ten nationalities were represented by the charter members. There were Catholics, Liberals and three denominations of Protestants. The first president was a woman of wide reputation as a public speaker, trained in college and theological seminary, a national officer of the Woman's Christian Temperance Union. The first vice-president, to use her own words, was "a graduate of nothing unless it be the dish pan and wash tub."

SOCIAL POWER IN NATIONAL TRAITS.

The work began in a most informal way. The very conditions which would naturally divide the interest of the group were seized upon to contribute to sisterhood. Scotch songs and Scotch "scones" emphasized a member's own recollections of Scotland. A talk on the Land of the Midnight Sun, given by several Norwegian women, created an interest in that country, and samples of the sewing done in school by one in her girlhood gave an idea of educational methods. Personal reminiscences of Germany made the Fatherland a reality to all. A talk on Iceland by the sister from that little isle was illustrated by pictures she had herself secured. The customs of the Isle of Man were told by one who had spent her girlhood

there, and the little woman from Paris gave glimpses of life in France. Stories of the homeland, real experiences, served to bring the members together in a sisterhood which has developed beautifully with the growth of the club. A noted club woman when addressing the women once said that one of the great benefits of women's organizations was they taught women to differ *gracefully*, and this has been exemplified in the Commons Club. One member says it has taught her how to get along with other women.

GOING TO CLUB FOR VACATION.

When the first summer drew near and vacations were being taken by more favored clubs, many of the women said, "we have nowhere else to go," so the meetings which had been held every two weeks became weekly during that first hot period. There still linger in the minds of early members recollections of the pleasant talks on the front porch of the old Commons, when each used a club fan while there and carried a bouquet home at the close of the meeting.

The stories one member tells of her experience when first called to preside are most amusing. She says she knew absolutely nothing of motions or of parliamentary phraseology and usage. But she persevered, bravely repeating aloud in a tremulous voice what the secretary whispered in her ear. From the first the members, though timid, took an active part in the discussion of practical questions, such as "How to Please our Neighbors," "What Books and Periodicals Shall we Read?" and "What Can we Women do to Improve the Ward?" From the first, one social meeting has been held each month. Besides there were frequent opportunities to hear men and women of wide reputation.

The Club outgrew room after room in the old building and it now often uses to their full capacity the four beautiful rooms in the new building. The Club has done much toward furnishing these rooms.

SOCIAL SERVICE AND STUDIES.

Interest is taken in philanthropy. Among the objects to which contributions have been made are the Playground, the Chicago Vacation Schools and the Day Nursery. Thus have the members been made more thoughtful of others' needs.

The Study Class, led by Mrs. Sheridan, of Oak Park, is wonderfully helpful. Women whose hair was white when they entered have learned to prepare and read essays. One mem-

ber says she has learned "that a college education is not necessary to prepare a paper."

There is a Musical Chorus led by one of the members. A calling committee looks after the sick and absent sisters. The club has a library of its own which takes the place of the traveling library formerly used.

The first president was Mrs. Katharine Lente Stevenson, then Corresponding Secretary of the National W. C. T. U. She was followed by Miss M. Emerett Colman, a resident of the Commons. Mrs. Emily Conant, of Oak Park, a prominent member of the Chicago Woman's Club, has given five years of her best efforts. Under her leadership the members have increased to 130. Many helpful features have been introduced, and the Club passes into the hands of Mrs. Arnold, of Winnetka, full of enthusiasm and in good working order.

The women say they have been helped by this sisterhood to become better wives, mothers and home-makers. Some say that but for the Club they would not know there was anything but toil and trouble. They look at life with different eyes; they have learned things they had never even thought of till they came together in the Club. One writes, "Some of us had left homes in small country villages where we knew everybody and everybody knew us. We came to this large city and found ourselves shut up in our homes as if they were jails. We were afraid to speak to our neighbors and our neighbors were afraid of us." But by these friendly associations heaven, with its eternal harmony, is brought near, to bless, brighten and give hope to "colorless" lives.

Life and Light.

Our lives absorb the freely given light,
Yet prism-like disperse its rays;
For few there are we call the purple born,
Whose days are ever cloudless days.

Some rest content in pastures that are green,
While others scenes far distant view.
Around them, close, the dull black shadows fall
And keep from sight the good and true.

Yet find we lives among the favored few
Not white nor free from all that is vile;
While often from some nook quite in the shade
Come deeds without a trace of guile.

A life is good or ill despite its station—
Foul thoughts, wrong acts, or motives dire,
Of darkness are the true expression,
Come they from lowly rank or higher.
—Cornelia Shipman.

The Commons

A Monthly Record Devoted to Aspects of Life and Labor
from the Social Settlement Point of View.

GRAHAM TAYLOR, - - - Editor

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50 Cents



A Year

EDITORIAL.

Collective vs. Individual Ethics.

There can be little doubt but that we are now in the midst of a great moral conflict in the practical administration of the industrial world. This conflict is not between higher and lower ethics judged by the same standard but a battle for supremacy between two ethical standards—the collective and the individual.

Our industrial system is daily becoming more socialized and its growing sanctions are those of a collective ethic. It is making new demands in the name of whole classes in industry and its logic leads to the obliteration of all race and national lines, ultimately embracing the whole social order within the sanctions of an international standard of social morality.

Our political order and heritage of law coming down from an individualist age knows nothing of this collective ethic and mistrusting its purpose, cries out for the suppression of its demands by blood and iron in the name of law and order, the rights of property, free contract and the sanctions of civilization for a thousand years.

The extraordinary spectacle is now being presented on every hand of honest and earnest purposed men clashing to the point of bitter denunciation and sometimes violent assault, in obedience to the sanctions of these opposing codes.

The storm center for the hour is the problem of the "open shop." For the average citizen of the professional and employing classes there is no problem admitted in this controversy. It is for such men a clear case in which one party is wholly right and the other wholly wrong. The mere suggestion that there may be any doubt as to the right of a man to hire who he pleases, or to work for whom he will, angers many usually quiet and generous men to the point of heated denunciation. What honest

man can doubt the right of an employer to hire any honest and healthy laborer he chooses? What citizen of a free Republic can question the right of a working man—union or non-union—to labor without molestation for his daily bread? The right of the individual to do what he will with his own—the ancient heritage of free contract—who will dare question? Judged by the individual standard of both law and morals the case is plain.

Listen for a moment to the other side. Free contract in the individualist sense has not existed in the industrial world for a generation. Free contract is impossible between the individual laborer and the superintendent of a corporation. The superintendent makes the terms, the laborer accepts or starves. The freedom of the individual laborer resembles that of a cat in a tub on a lake. The cat does not have to stay in the tub, it is free to jump into the lake. All that the laborers have gained for a hundred years has been won by the trades unions. That workmen in many trades now enjoy a fair wage and more reasonable hours of service is due to the struggle and suffering of countless men, women and children loyal to the principle of unionism. Shall we now permit men who refuse the social obligations of their age—industrial freebooters who would enjoy the fruits won by their fellow craftsmen, without obedience to the protective demands of the union—to take the bread from the mouths of our wives and children? Shall we let these selfish social and industrial traitors disorganize our trade and render possible at the first breath of an industrial panic, a return to the miserable wage and long hours of a generation ago? Slowly have we won an advance in the standard of wages that makes possible better food, better clothes, and more schooling for ourselves and our families. Shall this personal and communal gain be lost for the sake of maintaining ancient individual rights which the world has outgrown, and the unrestrained exercise of which would pauperize our families and injure the whole commonwealth, including the industrial freebooter himself? Judged by the collective ethic this position seems equally self-evident.

It is not our purpose here to take sides in this conflict of ethical standards. What is sought is to call attention to moral sanctions behind the points of view of the opposing parties. That equally honest men are bitterly divided in opinion here is the important fact. To know and to acknowledge this, to honestly meet the just demands of each and to fearless-

ly resist the excesses of both, is the duty of the hour.

R. R.

Improvement Needed in the Health Department.

The report of the Civil Service Commission on the health department investigation shows that the community is under deep obligations to Hull House for bringing and prosecuting the charges against the department. If any reform is to take place it will be because the people who are interested with Miss ADDAMS in her work are exceptionally gifted with the civic spirit and well equipped for organized effort. There was little or no help from any other source, and this was natural, since property owners are not prone to seek for the enforcement of regulations that may pinch them, while the tenants of the congested districts are trained by custom to accept their environment hopelessly or carelessly. It is clear that nothing could have been accomplished without the interposition of the disinterested third party.

Through that interposition it was proved, however, not only that there were revolting and flagrant violations of the health ordinances which were tolerated by the department, but that the loose methods of the department continually invited a disobedience of the law. The best-kept records were fragmentary many cases never reached the records; stay orders procured by the property owner were equivalent to a final judgment in his favor, the individual inspector acted according to his own ~~sweet will without supervision~~. Hence, owing to their general lack of discipline and order, the commission arrived at the conclusion that "there is either an unintelligent direction of the important work of the department or else there is an intentional effort to leave the records in such an incomplete condition that it may be impossible to place the responsibility where it belongs."

The fact is, apparently, that the business of the department has been conducted with more than the usual slovenliness of the political office, and without any adequate appreciation of the superiority of public to private interests. It is probable, however, that the very suggestive hints contained in the report will lead to an improvement of methods even if there is no change of men.—*Editorial, Chicago Record Herald.*

"I authorize no bargains [for the presidency], and will be bound by none."—Lincoln.

SETTLEMENT COOPERATION IN EDUCATION.

An interesting and important venture toward popular technical education is the establishment of classes in engineering known as Armour Technical Clubs in the various Social Settlements throughout Chicago. Over 500 students are now enrolled in these clubs.

Courses have been started at Hull House, Gad's Hill, Chicago Commons, Eli Bates House, Forward Movement, Association House and the Chicago University Settlement. Other settlements also are arranging for similar classes. This line of work as outlined has never before been attempted, not because of lack of interest in technical subjects so much as the want of teachers to take hold of the work and make it a success.

Mr. A. E. Yerex, a settlement worker, conceived the idea and realizing that much good would result from the introduction of helpful studies of this kind into the settlements, interested Dr. F. W. Gunsaulus, president of Armour Institute of Technology, and Mr. R. T. Miller, Jr., president of the American School of Correspondence. Through these means courses in a large number of engineering subjects have been offered to the young people at the settlements by these educational institutions, the instruction being directed by the members of the faculty of Armour Institute of Technology.

The work is in keeping with the broad policy conceived by Mr. Armour in founding Armour Institute and is happily carried out by the "University Extension" work of the Institute.

A number of large universities, notably the University of Chicago, have made this experiment with respect to other subjects along the lines of "university extension" work through correspondence and have found it successful, but Armour Institute is the first in this country to enlist members of its faculty in providing correspondence education in engineering branches which is accepted at the Institute when the student takes up his resident work..

This particular method of teaching was taken up about the beginning of the present college year, when through an arrangement between the management of Armour Institute and that of the American School of Correspondence, instruction could be given advantageously under the guidance of the Armour instructors. The real value of such an arrangement comes to be appreciated more and more when one stops

to realize that instruction from Armour Institute through the medium of the American School, thus goes to every needy and deserving person seeking an engineering education. By this arrangement the professors and instructors of engineering of Armour Institute constitute a board of instruction, revision and examination of the American School and it is aimed to make this work co-ordinate with the work of the resident school.

It might be well to explain something of the manner and method of conducting correspondence work. Unlike the student who enters a resident course the man taking up correspondence work has to pass no entrance examination, nor is there any limit in regard to age or ability, except that each applicant must be able to write and read English and ought to be able to devote at least three hours per week to his studies. Nothing beyond this is taken for granted. Upon being enrolled the student receives the first instruction and examination papers, together with full directions how to begin work, etc. Immediately upon receiving his books (not the ordinary college text books, often difficult and technical, but lessons carefully written by skilled teachers with a knowledge of the student's needs), he carefully studies the work allotted, and, upon mastering it, answers the questions and solves the problems of the accompanying examination paper, and mails his work to the school. If, however, any question arises which he cannot answer he has recourse to the teacher, whom he meets at the various social settlement houses on certain evenings, who give him every possible aid. The examination is corrected, criticised and credited by the members of the faculty of Armour Institute and is then returned to the student. The resident instructor corrects all papers not only in regard to facts and figures, but in punctuation, capitalization and grammar, when the student does not happen to be well equipped with a knowledge of these subjects.

Added to this are many helpful explanations and suggestions which the instructor gives the student in the same manner as if he were a member of his class in the Institute. Indeed, the correspondence student actually receives more personal attention than in the average college; and undoubtedly he makes quite as rapid progress in proportion to the number of hours spent in study. As an illustration of this, a student in a class room will oftentimes allow a point to go unexplained owing to reticence in asking further explanation of a ques-

tion which has been under discussion. The case is different, however, with the correspondence student; in order that there may be no misunderstanding each point is gone over thoroughly and pains are taken to remove every possible chance of difficulty in making the explanation clear. This is done by the school's unique blackboard method, by drawings and by little side talks showing how the principles may be applied to practical work. In this way each lesson is a combined text book, lecture and blackboard exercise, and thus the student is in constant touch with his teacher and receives the benefit of personal aid.

One of the benefits of home study is in creating and constantly encouraging the habit of careful reading and thinking. It is necessary that the student understand every point in his text book before he can pass the examination, and it has been the experience of those connected with correspondence work that the students engaged in this line of study are diligent and earnest workers, and form habits of study which prove invaluable to them when engaged in practical work or in residence study.

SETTLEMENT NOTES.

Settlements Association Conference.

The newly-formed Settlements Association recently held its first conference in London, at the Passmore Edwards Settlement, Tavistock Place. Professor Graham Taylor, introduced by Mrs. Humphrey Ward and Mr. Percy Alden, spoke on "The Relation of the Settlement to the City," with special reference to American settlements, Hull House and Chicago Commons. A reception preceded the lecture, and the fraternal relations which quickly unite social workers throughout the world were in evidence. Professor Graham Taylor, with a great deal of humor as well as power and earnestness, gave a vivid account of the share the Municipal Voters' League has had in the raising of the standard of municipal and civic morality. Hearty applause interrupted his speech and his references to different forms of work done at Hull House. One of the speakers who followed spoke of the inspiration and enthusiasm that had been given them by Jane Addams on her last visit to England. Both Mr. Percy Alden and Mrs. Humphrey Ward referred to the help that has come so often from the other side of the Atlantic, and Mr. Taylor began his speech by tracing the settlement movement in America to the initiation of Arnold Toynbee of

sainted memory, and other originators of settlement work.

A CONFERENCE OF SOCIAL WORKERS.

In connection with the newly-formed Settlements Association, a conference of social workers from university settlement, college missions, etc., is to be held in London in the month of June. Professor Graham Taylor of Chicago will read a paper on "The Relation of the Settlements to the City." Mrs. Humphrey Ward being in the chair. The Settlements Association, which has been formed by Mr. Percy Alden, is an unobtrusive step in the direction of federation long desired by him.

THE LEAVEN IN NEWARK.

Preliminary steps have been taken toward the establishment of a social settlement in Newark. It is understood that funds for its establishment and partial maintenance have been promised, and efforts are being made to secure a head-worker with the right sort of equipment. "With a broad, capable man in charge of such work, the Newark public can be educated up to a good many reforms," writes Secretary A. W. McDougall, of the Newark Bureau of Charities. The bureau itself has many philanthropic problems on its hands, and the need seems to be for a center about which movements for civic and social betterment may center.—*Charities*.

NOTICE.

Wanted—An experienced settlement worker to take charge of a settlement in a small city.

N. H. W., Care THE COMMONS.

The River of Dreams.

The river of dreams runs silently down
By a secret way that no one knows;
But the soul lives on while the dreamtide
flows
Through the gardens bright, or the forests
brown;
And I think sometimes that our whole life
seems
To be more than half made up of dreams.
For its changing sights, and its passing shows,
And its changing hopes, and its midnight
fears,
Are left behind with vanished years.
Onward, with ceaseless motion,
The life stream flows to the ocean,
And we follow the tide, awake or asleep,
Till we see the dawn on love's great deep,
Then the bar at the harbor mouth is crossed,
And the river of dreams in the sea is lost.
—Henry Van Dyke.

Provisional Program of the Seventh Congress About Boys.

To be held in the Auditorium of the Central Department Young Men's Christian Association, Chicago, Nov. 4 & 5, 1903. Under the auspices of the General Alliance of Workers for Boys.

TOPIC: THE GROUP INSTINCT OF BOYS.

WEDNESDAY EVENING, NOV. 4.

President's Address. "A study of Boys Together," W. B. Forbush.

THURSDAY MORNING, NOV. 5.

Sub-Topic: The Group Instinct and Its Significance.

I. Origin and Development of the Gang Instinct.

II. The Street Gang.

III. Boys' Voluntary Clubs and Societies.

One hour will be given to each of the above topics. Papers will be limited to 20 minutes. Discussion will be opened by two speakers, each limited to five minutes.

THURSDAY AFTERNOON.

The Relation of the Group Instinct to Work with Boys in:

I. Correctional Institutions.

II. Schools.

III. Camps and Summer Outings.

IV. Street Boys' Club and News Boys' Homes.

V. Associations and Settlements.

VI. The Home and Church.

Twenty minutes will be allotted for a paper on each of the above topics, which will follow each other in close succession. An hour for discussion will be given after the reading of the last paper. The discussion will be opened by four speakers, each limited to five minutes.

THURSDAY EVENING.

Address: The Gang and Juvenile Crime.

The Religious Life of Boys.

"Let none falter who thinks he is right."—Lincoln.

SUMMER COTTAGE FOR RENT.

At Macatawa, Mich.

Seven hours by daily steamer from Chicago. "Near Shore" Cottage on Lake Michigan shore within easy reach of Black Lake. Seven rooms, furnished. Double porch on two sides. Safe, healthful, interesting place for children. Terms \$150 for season from June to October.

Apply early to The Commons, 180 Grand Ave., Chicago.

The Church in Social Reforms

By Graham Taylor. An Address and Discussion at the International Congregational Council in Boston, 1899. Twenty-five cents.

THE MONTH AT CHICAGO COMMONS.

For the fifth summer the Noyes Street Mothers' Club with the help of their friends and Mr. and Mrs. Frank H. McCulloch, entertained most hospitably a large group from our neighborhood at the lake-side in North Evanston. Over three hundred mothers and children went by special cars on the Milwaukee & St. Paul railroad. Their arrival on the ground found swings and hammocks hung, and the preparations for the mid-day meal almost completed. After romping in the grass and ranging up and down the lake shore, all enjoyed an ample meal and a good rest. A new feature this year that added a great deal of enjoyment was the furnishing by the Evanston ladies of suits that enabled a large number to go in bathing. The large group made the excursion without mishap of any kind, and many expressions of the good time enjoyed were heard. One mother remarked at the lake side: "I have been up here once before. It must have been five years ago. I was carrying him in my arms," pointing to her sturdy boy. She spoke with feeling of the good time she had had then, the memory of which lasted through four years.

Friends at Milton, Wis., who have other seasons entertained a group from our locality, are entertaining through the last week of July and the month of August, twenty-five children from off the crowded streets. Milton is a long ride from out of the city and five weeks is a long vacation. Those who went last year enjoyed this outing thoroughly all the time they were away; and the children who go this year are counting themselves most fortunate. An attendant goes with them and remains through the five weeks, the guest of the Milton ladies.

R. E. T.

CAMP ITEMS.

July 24th the last of three groups of boys returned from a two weeks outing at Camp Commons. One hundred and two boys have spent their vacation at the camp this season varying in ages from 9 to 17 years. Next week the girls will take possession for the remainder of the Summer.

A little boy trying to dive into the swimming pool in the creek cried out, "My did ye see that belly whopper." Then suddenly the little fellow came to the bank saying between sobs, "It feels like I got hit wid a brick—something in-

side has broke loose—feel an see what is de matter."

An Italian lad on being asked what part of Italy he came from quickly replied, "Chicago."

H. F. B.

A NEED.

The boy's work at Chicago Commons is becoming hampered for lack of room. Until the Men's Club House is built the boy's work will suffer if we do not secure larger winter quarters outside of the present buildings. Adjoining the Commons on Grand Ave. is a very suitable store room which can be rented for \$17 per month. All last winter a cheap pool room was run in this building and some of our own boys for lack of room elsewhere have begun to spend their evenings there. If some person would guarantee the rental of these quarters for the winter season, the boy's club could raise the money to fit up the building and we could provide its superintendence and care.

HENRY F. BURT,

DIRECTOR OF BOY'S WORK.

"This government must be preserved in spite of the acts of any man, or set of men."—Lincoln.

**PESTALOZZI-FROEBEL
Kindergarten Training School at Chicago
Commons**

Opens Oct. 1, '903.

Two years' course in Kindergarten Theory and Practice. A course in home making, Industrial and Social Development emphasized. Includes opportunity to become familiar with Social Settlement Work. For circulars and particulars address

BERIHA HOFFER HEGNER,
Chicago Commons, 180 Grand Ave., Chicago.

The Commons

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